THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LIV. SAN FRANCISCO, DECEMBER 15, 1904 Number 50.

Lot's Mistake.

IT WAS a mistake that is repeated every day. It was a choice that was made solely by the eye, without the thought of the interests of the soul. If life had been nothing but a matter of shepherding, the decision of Lot would have been fully justified. The valley of the lower Jordan was like Eden, and the pasturage was like the beauty—unsurpassed. But there is more in life than the outward and material; there are eternal interests, there is the soul and God; and all this was clean forgotten by Lot when his eyes rested on the fair land of Sodom. There is not a hint that he asked God to direct him. There is not one sign that he ever thought of God. He was carried away by immediate advantages, spite of all that the companionship of Abraham had done for him—and he woke to discover, in the after days, that selfishness is a most tragical mistake. Do you think he ever would have chosen Sodom if he could have unrolled the curtain of tomorrow? Do you think he contemplated such marriages for his daughters, or the fiery destruction, or the pillar of salt? If only some angel had forewarned him of that, how he would have spurned the beauty of the plain! Learn then how foolish and fatal are all choices that take in nothing but the seen and temporal. It is always disastrous to ignore or neglect God."—G. H. Morrison, in "The Footsteps of the Flock."

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Every individual will be the happier the more clearly he understands that his vocation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and not fail to have it.—Tolstoi.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 15, 1904

ONE MASTER.

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

BROADMINDED.

The $1,000 subscription secured several weeks ago by the Rev. F. J. Culver of Pasadena for the Congregational church building at Palo Alto was from a resident of the East. It is said that it was given because the man saw the need for the leading denominations being properly represented in Palo Alto under the shadows of the great university near there. Our understanding is that this donation was made by a Presbyterian. A man of Catholic spirit! One moving with the trend of the times; ready to give wherever the need is. May his kind increase!

Most people are not so circumstanced financially, however, as to give much, if anything, beyond the bounds of their own denomination. So long as we have denominations the lives of most of us must count mainly through the denominational channels. But we do not believe that any one ever found it possible to give either of money or service to interests beyond his own denominational fellowship without a feeling of special pleasure in so doing. Some of the most gratifying services the present writer has ever had the privilege of rendering have been to church interests outside his own denomination. They have been broadening. He who has never tried it is advised to try it. It will make many petty differences to disappear; and if there is any tendency on the part of the person to exalt the denomination above the church kingdom that will be likely to go a glimmering.

Say what anyone may about the good features of the denomination with which he may be connected —its distingushing features—it is a fact nevertheless that a large majority of people are attached to their church more because of association and environment than for any other reasons. When compelled, as circumstances do sometimes compel people, to sever themselves from these influences, they find themselves after a time as contented under the new as ever they were under the old. Not a few people have found it not one whit more difficult or painful to break away from the old church than it was to break away from the old home.

How glad we all ought to be that Christian people everywhere are coming more closely together; that the day has dawned when it is seen far and wide that not near so much divides the denominations as seemed to divide them some years ago! How long we shall continue on this earth to be Presbyterians and Congregationalists and Methodists and Baptists, etc., no one can tell now, but we know that we shall not be so wedded in the heavenly life, but shall be over there as the angels are.

All this is not to say that there are not in the denomination—in our denomination to be more specific and to name one which has long stood for some of the best things in Christian life and work—that which demands emphasis. There is that which does demand emphasis, and all that is worthy of emphasis people will continue to emphasize. But no longer is it possible to find in any evangelical denomination persons pointing to certain features which their denomination has, which are not found in others, and saying these are worth dying for; these must be maintained at all cost and hazard. There was a time when people going to live in a community in which their denomination was not represented were quite generally urged to refrain from attaching themselves to any of the churches already there and to make themselves the nucleus of what might some time be a church of their kind. Christians have come to know one another better now, and churches are organized now less for the upbuilding of the denomination and more for the upbuilding of the church kingdom. Men and women have their preferences today and will continue to have them, but more than ever before are these being surrendered for the general good.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

He who would be a leader must make it evident that he has no axe to grind for himself, nor for any interests except those of the people and churches in general. A leader must be a man of far reaching vision.

An effort is being made to raise a ten thousand dollar sustentation fund for Whitworth College at Tacoma, Washington. The plan is to secure this amount for several years until permanent endowment can be secured. The Tacoma Daily Ledger is urging the citizens of that city to look after the interests of this educational institution. We recall in this connection the remark made not long ago by a man of good judgment in such matters that the colleges on this coast

which are likely to fare best in way of endowments are those that are located in the cities; that men of wealth in the cities would become interested in them as local institutions and would be much more inclined to aid them than they would if located at a distance from them.

The Pacific Coast in Brief.

Good words come to us now and then concerning the work in the Fourth Congregational church of San Francisco. Evidently the right man for that field was found in the Rev. E. L. Walz.

Methodist South people worship now in the building in Oakland for so many years the home of Plymouth Avenue Congregational church, having bought it several weeks ago for $6,000.

The fifty-seventh anniversary of the death of Dr. Marcus Whitman was commemorated a few days ago at Whitman College, Walla Walla, Washington. Among the addresses was one by Mr. Jacob Riis of New York.

At the San Francisco Y. M. C. A. meeting Sunday afternoon the young men in attendance, about 350, who were away from home, living in lodging houses, etc., were asked to raise their hands. The hands of all but 25 or 30 went up.

Mrs. Constans L. Goodell, whose book we review this week, is the widow of the Rev. Dr. Goodell, whose splendid work at St. Louis for many years is widely known among Congregationalists. Mrs. Goodell is spending the winter in Pasadena.

The indications now are that the next annual meeting of the American Board will be held in Seattle in September. If so, arrangements will in all probability be made for several meetings in the interests of foreign missions in the leading cities all along the coast.

A representative of one of our Congregational societies who visited the Fourth Congregational church in Oakland recently reports it as being in the best condition at any time in its history. In the Rev. F. H. Maar, the pastor, the church has a thoroughly consecrated and untiring worker and leader.

The fiftieth anniversary of the First Baptist church of Oakland was celebrated last week. In fraternal meetings representatives of other denominations rejoiced with the members of this church over its half century of life and work. The organization worships now in a handsome stone edifice on Telegraph avenue.

Our church in Alameda has, for several weeks, been holding its services in the new chapel in the church building under construction. It is a commodious place and in its adaptability is an earnest of what may be expected when the entire building is completed. It is thought that the church will be ready for dedication by Easter.

The label on which the subscriber's name is printed each week shows the date to which subscription is paid. We do not stop sending the paper until request to do so. The Pacific does not pay its way, and there is never a day when we are not pressed for money to meet our bills. We accordingly ask the friends of the paper to watch the labels and help along the very best they can.

The San Francisco Y. M. C. A. has opened up in its building for the accommodation of members and friends of the Association a lunch and dinner room. Already it is proving quite popular. It brings together people of similar aims in life and is in every way a wholesome influence. Some of you who read this note may find it convenient to drop in there now and then. You will like it.

The Congregational church people at Everett, Washington, have set their hearts on the Rev. J. R. Knodell for the pastorate in that city. They plan to build a new house of worship near the business part of the city on lots owned there for some time and stand ready to do all that seems necessary to be done to make possible a great success in the work with an energetic, consecrated man as leader.

We are careful to exclude from the columns of this paper all objectionable advertisements. No article or business is advertised if we do not believe in the integrity of the men back of it. We cannot of course assure ourselves of their good judgment always, but of their good intentions we never have any doubt if their advertisements are admitted. We deal only with men who mean well. This we desire to say to our readers. More than that we cannot say.

The Rev. Sherlock Bristol writes us that the revival spirit is deepening and spreading in Southern California. In addition to that already reported in our columns we are told that a good work is now being done in Whittier. Mr. Bristol says: "We are looking for much greater things in the near future. Evangelists Pope and Newton go to Pomona the 1st of January, where six churches are to unite in the work. Meetings are now being held in the churches and in the homes in way of preparation for these evangelistic services.

They who do not receive The Pacific know very little what is going on among the churches on the Pacific coast. Perhaps there are those who do not wish to know. But it seems as if most people would wish to be as well informed as to church matters as to anything else. The affairs of the church kingdom are the most vital of affairs. No man liveth unto himself, nor does any church so live. All need The Pacific. The Pacific does a good work among the churches, but it is restricted, and should have entrance into many more homes.

Tuesday evening of next week Mr. Jacob Riis, the well-known and popular American, the intimate friend of President Roosevelt, will give an address in the auditorium of the San Francisco Y. M. C. A. No one knows more about the slums of New York than Mr. Riis, and no one has done more than he to better the conditions there. He will speak on "The Battle With the Slums." Many tickets have been sold and this bids fair to be one of the best attended lectures given in San Francisco for some time. A man who has done what Jacob Riis has done is well worth hearing.

A series of lectures on "The Life of the Soul," before the Men's Class in the First Congregational church of Berkeley have been attracting considerable attention and drawing an increased attendance. Two of the series are to be given yet. Next Sunday Prof. G. H. Howison of the State University is to speak on "The Immortality of the Soul," and the following Sunday President McLean of Pacific Theological Seminary on "The Needs of the Soul." The lectures already given have been: "The Worth of the Soul," by Rev. W. H. Hopkins; "The Awakening of the

Soul," by Mrs. C. S. Perry; "The Education of the Soul," by Prof. Thomas R. Bacon; "Science and the Soul," by Mr. L. A. Hicks; and "The Soul as Personal," by Prof. C. M. Bakewell. The lectures have been at 12:30 each Sunday.

At the annual meeting of Pilgrim Congregational church, Seattle, Washington, which was held last week, it was reported that $11,833 had been pledged for a church building. It is the intention to secure pledges to the amount of $15,000 before work is commenced. In addition to this the Church Building society will be asked for a loan of $10,000, and a building to cost $25,000 will be constructed. Several years ago lots were purchased by Pilgrim church in one of the most desirable of the newer residence sections of Seattle and a building of considerable size was erected thereon. It was so arranged that the main building could be added later and this used for Sunday-school and social purposes. Such has been the growth of the work under the direction of the Rev. Dr. Edward Lincoln Smith that the time has come now for enlargement. The church is to be congratulated. Equipped with the new building, advantageously located in what is now one of the best residence portions of Seattle, there is reason for the belief that Pilgrim church will ere many years be one of the most influential churches in that city.

In his address at the meeting of the San Francisco Association last week the Rev. William Rader said that every great church in London is emphatically an evangelistic church. The sermons of Dr. Dawson were characterized as heart-searching and appealing to all classes. Mr. Rader expressed the wish that Dr. Dawson come to this country and take the place of Dr. Campbell Morgan. Concerning theological changes it was said that Congregationalism had escaped from its period of controversy; that attention was centered now on fundamentals and that men were preaching the everlasting gospel for the saving of souls. Spirituality, said the speaker, always runs low when the air is full of controversy. Now that it had passed to a great extent, there was a beginning of a new era spiritually. As to changes ecclesiastically the position was that Congregationalism such as some had known it is a thing of the past, and that under the banner of Christ we are moving upward and onward. Congregationalism has a right, said Mr. Rader, to make these changes. "Congregationalism has a right to do what it pleases provided it pleases to do what is right." Referring to the solidarity of Congregationalism in Great Britain, the thought was that it was due to considerable extent to the influence of the religious press, and then in a sentence or two tribute was paid to the religious press and the value of the church paper in the home was emphasized.

Pastors and other friends of The Pacific are asked not to take it for granted that the people in our churches know all about the paper, and to commend it now and then. It has helped greatly to make our Pacific Coast Congregationalism what it is. It has brought churches and individuals into an acquaintance and fellowship which would not be what they are today had it not been for The Pacific. New members are coming into the churches all the time, and there are in every one of our churches people who do not know what this paper is, what it has done and what it is doing. In no sense should the work of the publication of this paper be considered as a private business affair. None but the inexperienced or visionary would at the present stage of affairs on this coast take up the publication of a religious paper as a business enterprise. There are good business properties in the newspaper field on the Pacific coast, but they are not in the hands of those who are conducting the religious papers. The publishing of a church paper on the Pacific coast is a missionary, not a business enterprise; and a paper so published, and serving the denominational interests in ways manifold, certainly deserves special consideration. There is just as much reason for giving The Pacific special consideration, and not leaving it to make its way as most papers must, as there is for standing together for the building of church edifices in needy places and for the aiding in the support of those churches not yet able to support themselves.

CONGREGATIONALISM IN FRESNO.

Fresno makes a good impression upon the visitor It looks new without looking cheap, and prosperous without looking gaudy. Its fine business blocks, schools and residences speak well for the taste, enterprise and public spirit of the citizens. The church edifices, too, are in the main, new and well modeled. Pretty much all the denominations are on the field, in the faith that a city that has doubled its population in the last seven years has a church future as well as a business future. The opportunity and responsibility are great. Congregationalism is certainly needed in Fresno. The Congregational church, though poorly housed and not very well located, feels its mission and is facing the future with courage and enthusiasm under the able leadership of the pastor, Rev. A. W. Hare. Mr. Hare has vitalized the church with new life and energy and has also thrown himself with the most earnest public spirit into the moral life of the community. Thereby hangs a tale that is already familiar. It is not often nowadays that a Christian is enabled to realize the eighth beatitude quite so literally as Mr. Hare. Nor are there many such survivals of the older Californian ruffianism. By his quiet Christian bearing under this attack and its publicity and by his refusal to bring legal proceeding against his assailant, Mr. Hare has won a new and stronger hold on his church and the city. He was back in his pulpit almost at once in spite of his injuries, leading the choir as well as taking the rest of the service as usual.

There is another Congregational church also in Fresno, which sprang into renewed life and vigor on the first Sunday of December, when the Congregational Evangelical Armenian church of Fresno was reorganized under Rev. H. K. Santikian as pastor, with a membership of sixty. The occasion was one of peculiar interest; 300 and more Armenians, of all ages, crowded Einstein Hall at the morning service. The pastor was assisted at the communion by the pastor of the First Congregational church, Mr. Hare, and by Prof. J. W. Buckham of the faculty of Pacific Seminary, a classmate of Mr. Santikian's in Andover Seminary. In the evening, before another large audience, addresses were made by Armenian ministers, by Mr. Hare and Prof. Buckham, Mr. Santikian acting as interpreter. "Nearer my God to Thee" and other familiar hymns were sung in commingled Armenian and English.

The church has a great work to do. There are three thousand Armenians to Christianize and Americanize

and only one other Armenian Protestant church to share the task. The church is greatly in need of a building of some kind, which may serve as a religious home and also a center for social work. Mr. Santikian is teaching a large class in English. A Bible woman is engaged in helpful visitation. The people send back generous contributions to the sufferers from massacre at home, but they stand ready to contribute at least a third of the money necessary to erect a building. Mr. Santikian hopes for aid in this enterprise. He himself is living on a very meagre salary and is throwing himself with earnestness and success into the work. He has given himself to the task of building up this Armenian community in faith and righteousness and deserves the encouragement and support which he is receiving from the Home Missionary society and from the Congregationalists of California. J. W. B.

The Bystander.

The Evangelist of the New Theology.

The Bystander again refers to the remarkable sermons by Dr. Dawson given in Plymouth church, Brooklyn, by urging that he come to this country and do the work which Moody and Morgan have begun. Some will say that the kind of preaching which Dr. Dawson does is not so emotional and evangelical as that of the old evangelism. Dr. Dawson is an exponent of the modern spirit in theology, but no one can read his sermons without being moved by their searching truths. Greater sermons have never been heard in this country, if the greatness of a sermon is to be judged by spiritual insight, clearness of statement and scriptural soundness. We need evangelists who will not only please the good brethren who do not need preaching, but who are capable of winning the attention of the most cultivated men and women in the community. Let us send our evangelists to the top of society as well as to the bottom.

Men and the Church.

The Bystander has a word to say in this connection to the men whose children and wives go to church, but who remain at home year after year unless a special occasion impels them to attend. San Francisco and Oakland are full of such men. The whole state has many of them. They are in business and in the professions, lawyers, doctors, men of wealth and influence, but they never go to church. It is a poor sort of a man who is willing to send his children to Sunday-school and never give a cent to support the church which supports the school He should be willing to support the church which his wife attends. But there are other reasons, more general, why men should support the church. Ever since the little howitzer stood on the church at Plymouth, down to the last little structure set up in the California mountains, the church has been a national institution, as national as the school or the home. Emerson says the pulpits of America are the springs of liberty, and one of our early historians tells us that the pulpits of Philadelphia fired the morning gun of the American Revolution. The church opened the Middle West, the Northwest and the higher life of the Pacific coast. It has been the pioneer of civilization. The flag followed the Bible. Men should support the church as they do the state. The obligation is the same. Think of the great belt of colleges extending from Harvard to Pomona, which has been laid across the continent like a line of light by the church. Besides it has raised souls—devout souls, patriotic souls, strong and spiritual souls. We must not only raise wheat and potatoes in our country, but reverence, devoutness, devotion and character. This the church has done.

To the men the Bystander would send an appeal—to you who are stiff-necked and indifferent who think more of golf and game of play and recreation on Sunday than the church, to you who are willing that your families should represent you at church, to you who give a hundred times more to support the theaters than the struggling churches of the West,—to you the Bystander has a word to say: You should respect the church because of its place in the nation, the soldiers scholars, statesmen, it has produced. Because it is the custodian of fundamental faith, the defender of the good and noble, not always perfect, neither wise, but standing for the best things in civilization. Because you men were brought up in the Sunday-school and often sat with your father and mother in the same old pew. Have you forgotten that little white church in the East? Do you ever see the old graveyard and remember the day when you laid away your precious dead? Have you forgotten the dear old church and its place in your life? Do you remember your baptism and marriage? Stand by it because of the associations and traditions. It was good enough for you as a child. Is it not good enough for you as a man? Are you ashamed of the church that wedded you to your wife?

The average man knows not how to worship. He has not bent the knee for years. He does not read his Bible. His spiritual life is a tragedy. He forgets the church, and in forgetting the church, forgets the nation and the home and the soul. The church is a principle, a spirit, a national temper, an obligation; and the Bystander believes that within every parish in this State are enough indifferent men, who, if they would could shake the State with their combined and consolidated consecration.

Sensitive Folk.

While on the subject of men and the church, the Bystander will say a word about the waste of power through a nature supersensitive. Every pastor recognizes this church malady. It is contagious. The Bystander's attention was called to this disease the other day, when a minister was seeking some remedy for "touchiness," for that subtle selfishness which is always looking for slights and inuendoes. It is easier to find a medicine for measles or scarlet fever, than to find some pastoral or ecclestiastical antidote for the people who won't work, or worship, or do anything, simply because they have not their own way, or because something has gone wrong. Much church life oozes out through the pores of touchy Christians, who usually overestimate their place and their authority. The Bystander advises this pastor not to coddle and coax such people, not to be fretted and worried into anxious and feverish moods. Nothing is so disgusting as to see a minister lose his independence and individuality by "being all things to all men," not that he might save some, but rather that he might make them kindly and comfortable and agreeable. Goodness is not always agreeable; sometimes a beautiful flower has a disagreeable odor. The minister's duty is to be perfectly natural and just, and not to go around among his people with a baby rattle, hoping to win smiles and approbation. Let him never forsake himself, his manliness,

and true spiritual mission. Sensitive people are helped by an attitude of manly and discreet independence, rather than by a spirit of favoring conciliation. There are too many sensitive, stubborn people hindering the work of the churches.

A TRIP EASTWARD.

V.

W. W. Lovejoy.

President Hyde of Bowdoin College, and President King of Oberlin, in likeness and unlikeness, invite comparison. Both are heads of colleges, both, born in '58, are in the prime of life, both are philosophers in the best, the fruitful sense, in practical ethics and the philosophy of the Christian ideals, both show the liberal culture that is born of literature and wide-reading, both use Browning much, for his thought-values, no doubt, and President Hyde has written a book on the poet's teaching.

Nor does this end the resemblance. Their polished writings illustrate it. The former has given us The New Ethics, God's Education of Man, Jesus' Way,—a trilogy that compasses the new psychology and strikes the personal and social note; the latter supplements with Reconstruction in Theology: theology in terms of personal relation. The former writes Outlines of Social Theology, the latter follows with Theology and the Social Consciousness. Both thus speak to their own age and generation, using its vocabulary that they may reach its heart.

President Hyde is of the American type in temperament and in the art of popular speech; thought and feeling spring out by other avenues than voice only. President King is of the Teutonic order of mind, and of less engaging oratory, but in weight and massiveness admirable. He is, in the opinion of some, first, Oberlin's favorite son, and the coming man in Congregationalism, as a thinker and teacher. His past career gives this promise, and if it be true it is for our sakes. Latin, mathematics, philosophy, theology, have engaged him as instructor at Oberlin; philosophy for seven years, with two years at Berlin, and theology from '97 to his election to presidency.

We of the church are wheeling into line with the advance column of present day thought and endeavor. "One, two; one, two; Forward"—we hear the call, and we try to keep step, and not to fall back through our individualism to the awkward squad. The necessity is on us to go forward and we look for leaders born for the times and out of our own circumstances. We find it in such men. How summarize their message? It is the old message of the year thirty, A. D.,—the worth of the individual soul, the law of personality, the right of private judgment, of free speech, of personal liberty, the sovereignty of the inward man, which, as Christian, is placed by Paul, in Ephesus, alongside the Christ, as necessary to the full revelation of God. This is so important, so clearly the voice of the spirit in our time, that we would fain indicate its worth for harmony and unity. And yet we must be brief, though the truth of it illuminates the whole field of our life. It is heard in the "New Education," in the method of historical study, in the new psychology,—new in this sense that the incidents in the development of the soul are the things on which to put emphasis, and that to the self, as end, all things are related; but old in that Jesus taught what shall a man give in exchange for his soul, or self.

In the doctrine of evolution we are told that it is by variation, differentiation, that advance is made. No one form can fully express the "many-hued wisdom" of God, and as he multiplies in great variety genus and species. Those fit to live, live; all must struggle to maintain themselves; the weakest die. It is not otherwise, it would seem, with that "one new man," the issue of the creative energy to the praise of the glory of divine grace: it is by differentiation, that in the varities may be seen the fuller image and the greater beauty. Unity, harmony, peace, come through recognizing this; all our strifes and difficulties are found in the vain attempt at a levelling process, at a featureless uniformity.

How this force speaks peace over the troubled waters of Biblical criticism! Competent critics tell us of irreconcilable contradictions in,—say, the New Testament. John is set over against the Synoptics; Colossians does not tally with Romans; the Pastorals and Peter have each a character of their own. Why? For the exigencies of the personal life in the many sons moving towards the glory. As Harnack says, "We must not be content to exhibit the mere image of Jesus Christ, as in the Gospels, and stop there, because every great and powerful personality excels a part of what it is only when seen in those whom it influences." What Jesus is discipleship must tell, Paul and Peter and John. For this must be the freedom of expression, and the best will endure. So the canon of scripture came about. Matthew has his view, and Mark his, and Luke his, and John a different one from the three first. Romans has one Christology, Ephesians and Colossians still another. Are we wise to stretch them all on the procrustean bed of our own measure? The Church in Romans depends on Christ; in Ephesians Christ needs the Church—the reverse conception. Faith and hope are one thing with Paul, quite another thing in Hebrews. Now all these variations of the Perfect Image are necessary for two reasons—for the fuller, more complete revelation, and the wider, more compelling authority, that all may be saved. So Paul: "Even as I please all men, not seeking mine own profit, etc.; and,—Be ye imitators of me as I am of Christ." So each other epistle speaks in turn—Peter, James and the rest.

Out into the air freely on all sides push the branches of the trees. How wide their arches, how varied their shapes! Some tower aloft, some lean to earth, but out and up they all tend. So the varieties of religious experience in Old Testament and New (as well as in Prof. James' book) are necessary and in their discrimination, in critical analysis is the personal life of each of us furthered; for this the Christ and the Bible both are given, that the Father may be glorified. This is the method of the divine education.

These laws of personality, of the inner man of the heart as sovereign, suggest the need of the Incarnation, and of our orthodox Christology. He after whom we are to be conformed must have existed in the precreative purpose of God to validate our destiny, to habilitate our personal life, and effect our walking in the path of good works before ordained. So nothing takes precedence of the self, or soul, of "personal relation," as President King is fond of saying. Notice the title of his recent book: The Personal and Ideal Elements in Education: that gives it all. Notice a sentence in Prof. Palmer's The New Education, 1889, vindicating the elective system at Harvard: "They, the objectors, say that they want the degree of A. B. to mean something definite. * * * The stately letters do take on

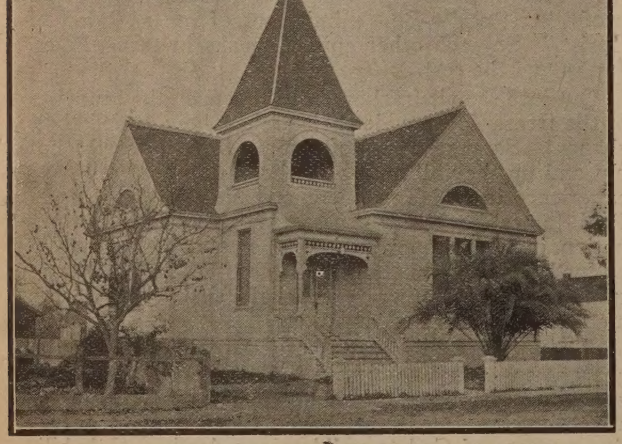
an individual variation of meaning for every man that wins them. They must do so as long as we are engaged in the formation of living persons." And this is the work of the Bible, and of criticism as marking the varieties of spiritual life and expression therein. "Higher criticism," says Prof. Bacon of Yale, "is the study of the phenomenology of the spiritual life"—and if so it is invaluable.

The implanting of the idea and value of the personality was begun in the Old Testament. It is seen clearly in Abraham's call, in that matchless story, matchless indeed, of the child Samuel and Eli: "Speak Lord, for thy servant heareth"; in the lives and teachings of that long line of heroes and martyrs, lovers of men and of God,—the noble line of prophets; but it culminates in him whom we worship as Lord and Christ.

If these two distinguished heads of colleges are philosophers as to the quality and class, they are, we repeat, educators as to function and work, and not least is their appeal to the ministry: One notes for us "the inevitable tendency now shown to pass from abstract and transcendent to concrete immanent conceptions;" and hopes that "in America we may avoid the breach between the scholars of the church and its membership, such as confronts Germany." The other affirms his judgment that "modern thought is not revolutionary of anything that is vital to the highest Christianity, but rather shows a distinct trend towards a deeper recognition and appreciation of Christ's own point of view." May it so prove.

CAMPBELL CONGREGATIONAL CHURCH.

The Congregational church at Campbell was organized fifteen years ago—April, 1889. The pastor, Rev. Dr. Windsor, had come to Santa Clara Valley for his health, and was under strict doctor's orders not to preach again, yet for over fourteen years he was the beloved leader of this little church, watching it grow and develop. Some of



us here love to think that this, his last work in the active pastorate, is among the best of a long and useful life. Dr. Windsor and his wife still live at Campbell, and it is the prayer of all that their presence may long be with us as a blessing and benediction. The present pastor, Rev. Geo. E. Atkinson, came to this field a little more than a year ago. The past year has been one of harmonious relation between pastor and people; and this relationship has recently been cemented by his being installed as permanent pastor of the church. During the past year over thirty have joined the church, and every phase of church life is healthy and encouraging. The church has always been interested in missions. Although never having received a cent from either the Home Missionary or our Church Building Societies, our offering to these and the other agencies of our benevolences has always been generous. Our Missionary Society yearly sends out a missionary box and also some dried fruit. The younger ladies support a Bible woman in India; the Christian Endeavor pays the tuition for a colored boy in Alabama; the Sunday-school sends its birthday offering to Dr. H. H. Atkinson in Harpoot, Turkey, to help in his hospital work; and the pastor's class of high school girls pays the rent for a Sunday-school in Bulgaria. In addition to their birthday offering this year, the Sunday-school, as a result of a week of self-denial, sent $12 to Dr. Atkinson to purchase a traveling medicine case to use in his tours. With our new electric car service we feel that our town and church will have new life, and that our home in the orchards will attract many to us. The membership of the church is earnest, consecrated and enthusiastic, and, with God's blessing, we look forward to the future with cheer and courage.

T. P.

A CALIFORNIA PASTOR'S THEOLOGICAL STATEMENT.

[Read at the Installation Council, Cambpell, November 22, 1904, by Geo. E. Atkinson.]

It is popular in some places to speak lightly of creeds and statements. We hear it said: "It does not matter what a man believes, if only he is sincere and honest." All such talk I believe to be cheap and weak. We must square our faiths with facts; and we cannot build strong characters without thinking about things as they really are. Our religion is not a set of fancies to be taken up or put away at will. The truths of our gospel point to certain definite eternal facts and these we cannot ignore. It is the duty of every earnest Christian (and especially is it true of the preacher) to square his faith with facts so that his belief shall "point to the great spiritual realities, as the needle to the pole." Nothing else will satisfy him who is "The Truth," and who promised that that Truth we should know and by it we should be made free.

In presenting this statement of my theological belief, there are one or two things which I should like to have you keep in mind. The first is that this statement can by no means be exhaustive. I can but show in brief outline how that belief lies in my own heart and mind as I have found these realities in my own personal experience. For I believe that if a man would have a vital theology he must live himself into it. It must also be kept in mind that what I present today must not be taken as my final statement. That which I hold today may be changed or modified as the years come and go. I am ready to follow God's Truth whenever he gives me additional light. I fully believe, however, that that light will lead ever nearer evangelical Christianity and a more sincere and humble devotion to the Master. I fully expect that the outline which I here present on the great fundamentals of our belief will be my working basis in my connection with this church for some years to come.

I do not understand that this council is to examine into my fitness for the Christian ministry nor into my calling for the same. That was done at my examination for licensure while a student in Pacific Theological Seminary, and also at my ordination some years ago in Washington. I am rather to show what may be expected in my preaching and teaching as Christ's minister.

In regard to my Christian experience I would say that I cannot remember any startling event in connection with the beginning of my Christian life. Mine was rather the gradual unfolding of the life from the bud to the flower under the influence of wise and loving parents. I cannot speak too highly of the tactful and sympathetic training of my early years. It is a debt that I owe my parents next to my Savior. My experience has caused me to realize the tremendous need and value of early Christian nurture in the home. I joined my father's church when but a boy. I had the usual experiences of a lad at school and at college. For a time, I came under the influences of certain trends of thought that come to every wide-awake college man. But, thank God, the anchors of my faith did not drag at that time, and I came through the experience, I believe, strengthened and more firmly grounded in my convictions.

It is a pleasure to state that Jesus is the center of my theological belief. I not only believe in him, but I find that more and more I believe with him. From all the complexity and cumbersomeness of the philosophers, I turn gladly and with relief to the sublime philosophy of Jesus as my religious teacher.

Jesus reveals God to men. He is the door by which men come to God. I might put my doctrine of God last as well as first, for indeed God is the beginning and end of all religious experience. Jesus revealed God as the Father. He pictures the sublime majesty and wondrous beauty of God in words so simple that a child can understand. He gave us no philosophy or dogmatic statement of God; he simply unveiled before man's admiring vision the infinite one as the God of love, whose rain falls on the evil and on the good. Nothing is too great for him, nothing is too small to be overlooked by the divine care. I believe in a God who is the "Father of lights, with whom there is no variation nor shadow that is cast by turning." In a God whose wisdom is equal to each emergency in life, who counts man as his child, and who is not afraid to love all; who is with us in suffering, as well as in prosperity, and who will ultimately lead us on to victory. Believing thus, I can say: "The eternal God is my refuge, and underneath are the everlasting arms." Seeing God as revealed in Christ, we come to know him and realize God as the source of all authority and life, and we find our rest, our life, and our peace in him, and we know with Paul that "God is all in all." I believe that Christ is the final expounder and teacher of this revelation of God in its power and fullness. God the Father revealed himself to the world by the method described by Jesus: "First the blade, then the ear, then the full corn in the ear," in the culmination of all revelation in Jesus Christ, and in that revelation we may rest in perfect peace.

Having portrayed God as that Infinite Father who holds the earth in his hand, Christ from God's Fatherhood reavealed man as the child of a noble and thrilling destiny. He startled the world by declaring and treating each man as a child of God. He was not ashamed to love every man. He said in substance: "You are a child of God, even though you are ashamed to own your Father." Alas, there are many who know not where they are, and who, failing to realize their birthright, neither live nor act as the sons of God. But even in man's degredation there are hints and flashes of the divine. There is something about him that declares that the mire and swamp of the lowlands are not his native home, but that he was made to walk the hills a king. It is only as we consider Jesus on the cross in man's place, only as we consider who it was that suffered, died and triumphed there, can we know what man is and what he may become. So Jesus reveals to me what man is. For my ideas of man's sin and salvation, I turn also to Jesus, the Savior, as my teacher. Man's salvation implies the fact of sin. God knew that man would abuse his freedom. This abuse of a God-given power, this waywardness of the child—or as Jesus terms it in his parable, this insisting on having his own way, thus destroying the peace of the home life and grieving the loving Father's heart—this we call sin. In saying that God knew that man would abuse his freedom, I do not wish to be understood as implying that sin is an essential element in God's idea of man. It is rather a divergence from the true idea of man, resulting from the misuse of freedom which God for wise reasons permitted, but which he neither approved nor efficiently brought about. In his true idea, man is holy, and "the whole aim of the divine working in redemption is to destroy sin and make man holy." The voice of the Redeemer sounds clear and penetrating above time and place and circumstance, exhorting always the heart of man to spirit and life. "I am come that they may have life and may have it more abundantly." Sin being disobedience of the child, separating him from the Father's family, Christ came to restore the wanderer to his birthright and to the Father's love and care. All may not be able to understand fully just what the sacrifice and suffering of the Christ was, but we do know that in some divine way the Father "has made our sins his own business and burden, so that that might be done which we could not do, and that lifted which we could not bear." The great truth of the atonement is so wonderful that no single theory of it can fully explain it. The angels who announced the Savior's coming, foretold his redemptive work: "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." The deep, sad question of the soul that has gone wrong is concerning his forgiveness. No one but God can forgive sin, for its blight and curse reaches beyond our arms and eyes. But will he forgive? That is the anxious question that uncounted multitudes have asked in their terrible struggle with appetite and passion, lust and love. Will God forgive, and how? The ages waited long, but his answer came at last in the cross of Jesus Christ, and it was an everlasting "Yes," if the soul repents and turns its back upon the sin. "I, if I be lifted up, will draw all men unto me." "The Son of Man came to seek and save the lost." Herein was Christ's commission as a saver of souls, to show the wanderer his error, to reveal to him the Father's way, and to win him to that way. These things Christ did. We have through him eternal redemption. He is the only mediator between God and man. It is by him that men are brought to God. "There is none other name given under heaven or among men whereby we should be saved." Here is the whole doctrine of the atonement, by whatever name we call it.

So we come to our conception of the person of Christ. For Christ, revealing himself as the forgiver of sins, reveals himself as God made manifest in the flesh. For "no one can forgive sins save God only." Christ makes astounding statements concerning himself. "I and my Father are one." "Verily, verily I say unto you, Before Abraham was I am." "I came forth from the Father, and am come into the world." John xvi: 28. "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was." Again and again he reasserted the unity of himself with God. "And I, if I be lifted up, will draw all men unto me," implying that he is to be the means through which men are to come to God. Christ claims this; the Scriptures teach it, and all history proves it. I accept it, and call him "my Lord and my God." Thus the person of the Christ becomes of supreme importance and interest to the Christian preacher and teacher. For it is indeed of supreme interest for him to keep this door open whereby the whole world shall be led to forsake its sins and come to God. I believe that Jesus Christ was the Word made flesh, the incarnate Son of God, and that in him "the fullness of the Godhead dwelt." I believe also in Christ's humanity as revealed in the gospels—that he was hungry and thirsty, became wearied, and was limited by time and space even as we are. He is the great, divine God-man. I believe that the preaching of Christ as the Revealer and Reconciler is the "splendid and wonderful privilege of the Christian minister," and that he, as all others, should strive to emulate him in all things.

Christ told his disciples that there were other things which he had to tell them, but that he could not do it at that time, but "when he, the Spirit of Truth, is come, he will guide you into all truth." I believe that the doctrine of the Holy Spirit is one of the most important and fundamental for us to know and teach. In Christ we know that we have the full revelation of God, and into the full knowledge of that revelation the Holy Spirit will lead us. There is a close vital union between Christ and the Spirit. Just as the oak is in the acorn, and unfolds from it in the process of growth, so the Spirit takes Jesus and his teachings and reveals them to man. He makes Jesus real and present, the one ever abiding with them. As Canon Gore says: "The Spirit is the life-giver, but the life with which he works in the church is the life of the Incarnate One, the life of Jesus." God is a spirit, and they that worship him must worship him in spirit and in truth. Man is a spirit, and man's communion with God is possible through the Holy Spirit, for "the Spirit beareth witness with our spirit that we are the sons of God. I believe that the Holy Spirit is not a mere agency or force through which God the Father works, but that he has a distinctive personality of his own. In a person we have an individual substance, an intelligence, and a will. Christ speaks of the Comforter as a person, as one who will teach us all things, who will testify of him. I believe that the Holy Spirit is the third person of the trinity, the ever-present God, who is "in all things and over all things and through all things," and that communion with him is living and vital as communion between man and man. I believe that the supreme and final authority in religion is not that of the reason or of conscience, or of the church, but of the Spirit; for all these that I have mentioned are dependent for final authority on that which is behind them all, the Spirit of God. I wish to say that I believe that the doctrine of the Holy Spirit is of fundamental importance, for by the power of the Spirit we are led to the knowledge of all the other doctrines. As the scarlet thread of the cordage shows that it is part of the British navy, so the golden thread of the knowledge and presence of the Holy Spirit gives us the source of authority and power for all our Christian work.

I believe in the Scriptures as the revealed Word of God. This book—the Bible—contains the words which "holy men of old, inspired" by the Spirit of God, have left us for our instruction, illumination, inspiration, and direction in the making of a Christian life. I do not believe in the verbal inspiration of the Scriptures, i. e., that they are mere transcripts of the Holy Spirit's dictation, but I do believe that the Scriptures are inspired, and that they

provide for us an infallible rule of faith and practice, because they are the work of the Holy Spirit, and give to us the authentic story of the effort of God to lead men to himself. I believe that this word of truth, "rightly divided," is mighty and powerful, and that its indwelling spirit is life-giving. It is God's book, and God made it to live. It is pre-eminently a spiritual book. It is the chart of eternity—the only chart we have. As mariners have a chart by which steering they reach the distant lands toward which they sail, so the Bible is the chart of the spiritual world, revealing its wonders and truths and outlining the channel along which we must steer, that we may escape the rocks and shoals. Who, then, save him with a spiritual insight, dare interpret this holy book? God speaks the great truths of our faith directly to the race, but in shadowy forms. We must, by employing our highest faculties, investigate and interpret, study and think, watch and pray, if we would find the precious secrets. We must dig in this mine if we would have the golden nuggets of truth. I wish to say here that there is some of the literature of the day for which I have very little use. It, to my mind, while darkening the spiritual vision, makes the intellectual sky fairly glitter with interrogation points, and it arouses more questions and problems than it solves. The foundations of our faith have proven firm, and I believe that they are still secure. I believe that what the hungry soul of the man in the pew desires is not the spicy discussion of criticism, which may be interesting, no doubt, but which is likely to lead to spiritual dyspepsia; but the statements of those great cardinal truths that have saved men in the past, and are now satisfying the greatest and deepest longing of sin-sick men and women. Higher criticism may be a good servant, but will make a very poor master. What we need to-day is a sane, safe, quiet application of the gospel of Christ to the needs of men. And, after all, we can not get beyond the Bible's truths. It has anticipated our research, for all discovery only reveals what is already there. My prayer, then, is: "Open thou mine eyes, that I may behold wondrous things out of thy law."

We find Jesus constantly using the expression, "The kingdom of God." By this he meant the reign of God in the heart of man, or "that society of Christlike men, all of whom are governed by the principles of the kingdom, which are few, but which are very clearly laid down by Christ himself. It is a kingdom where law is dominate, but that law is the law of love—a kingdom where Christ is enthroned on the only throne he ever desired, a throne of believing, obedient, faithful hearts. The great desire of those in the kingdom is righteousness; and I believe that the herald of this kingdom has a vital message for every department of life.

Christ, when ushering in his kingdom, did not organize any church; but he did choose twelve men to be his, and called them "apostles." The church, which by the Spirit of God has grown out of that, is the company of those who have fellowship with God, and are united to make real the life of Jesus Christ in the world. As it is held together by the Spirit, and the life of the Spirit is the life of the church, its peculiar characteristic is spirituality, i. e., it is unique in its spiritual quality and power. Its members should show the presence of God among men by the indwelling Spirit within them. I am impressed in reading the New Testament by the beautiful symplicity there shown. There is no complex or confusing ritual or government. In its form, I believe the church should be democratic, that it can not delegate its authority to an individual or individuals. Christianity teaches brotherhood of man and the equality of all churches. I believe in the independence of the local church, and I believe most heartily in the fellowship of the independent churches. This, I think, we have not emphasized nor made as much of as we should. I believe the church is a spiritual democracy, where One is your Master, even Christ, and all ye are brethren. Such a church will follow the guidance of the Master, who went about doing good, and missions will be found to be essential to the healthy life of the church—not a fad, but a necessity. I am glad that I am pastor of a missionary church, whose interest is shown in God's work all along the line.

Such, brethren and fathers, is an outline of my theological belief; and these things I expect to preach and teach.

"For warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

Book Reviews.

"The Wonderful Story of Old." By Edward S. Ellis. This is a successful attempt to put into simple, attractive language the story of the life of Christ as it was lived here on the earth. It is for boys and girls and is beautifully illustrated, there being 58 full page engravings from the works of the great artists. The author of this book is known in the literary world as the author of the "Standard History of the United States," the "Story of the Greatest Nations," "The Young People's Imitation of Christ," etc. He states that his aim has been to simplify the records of others and to weave them into an interesting story which both young and old will read, and in the reading of which they will be impressed by him who spoke as never man spake. Among the engravings to which we are especially drawn is that of Jesus in the Temple just as the mother finds him. Another is that which pictures the driving out of the money changers. Others which attract special attention as one turns the leaves of this book are those picturing Jesus preaching at Gennessareth, healing the sick of the palsy, saying to the woman, "Go and sin no more," the entrance into Jerusalem, the foolish virgins and the occasion when there went up the cry of the rabble, "Give us Barabbas." There are a few which we wish might have been omitted. But tastes differ. [The M. W. Hazen Co., 27 Thames St., New York; pages 348; $2 postpaid. May be had also of booksellers.]

"The Choice of The Highest." By R. J. Campbell. In these Thursday noon talks to young men in the City Temple, London, we have one of the very best volumes of sermons from the press for many years. They will be found excellent in suggestion to the preacher who is seeking to win young men and excellent also to put into the hands of young men for reading. Appealing as they do to the reader they must have fallen with much effectiveness on the ears of the young who had the privilege of hearing them. The first sermon is on The Choice of the Highest. Others follow on: The Day of Decision; Spiritual Manhood; The Two Sons—The Two Destinies; Other Worldiness; Ambition True and False; Moral Response to Spiritual Vision; The Struggle and Temptation; The Larger Forgiveness; The Sheltering Manhood. We quote a few scattered sentences: "Your manhood and mine is to be shaped by the manhood of Christ if we would really solve the riddle of life and fulfill the purpose for which we were created. The true manhood is the manhood which is the product of the spirit of Christ." And again, "The sentiment of brotherhood is abroad today. Do not believe in any brotherhood which is not founded upon the manhood of Jesus Christ." And in another place: "The decision to stand for and with God will affect every corner of your thinking, every iota of your action. You cannot give Christ one detail of your life and retain all the rest. He is entitled to the whole, and the whole he will have. Jesus is worth your best. He has been tried for nineteen hundred years, and is not found wanting." [F. H. Revell Co., New York; pages 217; $1 net.]

"The Life and Work of E. J. Peck Among the Eskimos." By Arthur Lewis. This narrative shows what one consecrated life has been able to accomplish among a needy people, and the joy of a life consecrated to the work of the Master although passed in isolation. Along

with the account of the missionary endeavor and its fruitage the reader gets interesting and valuable information concerning the Eskimos and the great cold region in which they live. No one could read this book without being made to feel profoundly that missionary work is worth while. Some very remarkable transformations of character under the influence of the gospel are given. The work which Mr. Peck has been doing has made it necessary for him to be separated a great deal from his family. Part of the time his wife has been with him, part of the time she has been in England. Nov. 5, 1902, he made this note in his diary: "Reached home. Three periods of separation, making in all a total of almost seven years, have now been spent for the Saviour. But do we regret this? In no wise. Both Mrs. Peck and I have found God's compensations very real, and there is a very great joy and satisfaction in knowing that life is used for a purpose." Among the things showing the isolated life which this devoted missionary is leading is this statement: "In July, 1903, Mr. Peck sailed from Peterhead on the return voyage to Blacklead Island. About three or four weeks later, on August 13, his little daughter died at Boscombe. He has not yet (August 3, 1904,) received any news of his terrible loss. The annual ship has sailed one more, but still some weeks must elapse before he hears that Jesus has called the child unto himself." This volume has seventeen fine illustrations and is throughout an attractive book. [A. C. Armstrong & Son, New York; pages 349; $1.75.]

"Whittlers of the Word of God." By Perry Wayland Sinks. We have here an admirable plea for the unmutilated Bible. The author considers the scientific whittlers, the esthetic and the theological. Concerning the critics he says: "The world owes much to the constructive critics for the painstaking and tireless attention which the Bible has received at their hands." But as to destructive criticism he says: "What is its relation and bearing upon the moral and religious life and character? Does it tend to make men better? Does it increase the spiritual power of the churches? Does it hasten the coming of the kingdom of God? Nay; is not its tendency in the other direction? Is it not possible that the low spiritual condition, recognized and deplored in wide areas and among all evangelical faiths, is but one of the reflex influences of this proclivity to whittle away the word of God, and, with it, that which the word of God was given to lead unto —the spiritual life? Certain it is, that, from the days of Jehoiakim to the present, this propensity to whittle the word of God is the mark and token of an attenuated faith. There is special cogency, therefore, in the recent message of the moderator of the National Council to the Congregational churches of America, wherein he said, 'It would be a sad day for hearts hungering for reality if they were compelled to accept the husks of destructive criticism instead of the Gospel of Jesus Christ.' They never will accept it, for long." In the chapter on Esthetic Whittlers the author says that the fear of being "antiquated" or "behind the times" is a terror to not a few preachers and churches. There are those, however, he continues, "who are content to be considered eighteen hundred years behind the times, only that they may stand beside Paul and John and the Christ. Writing of what he calls "the preaching of a round-cornered gospel," Bishop Warren is quoted as having characterized it as follows: "Brethren, you must repent, as it were; and be converted in a measure; or you will be damned to an extent." [F. H. Revell Co., New York and Chicago; pages 60; 40 cents net.]

"Chosen." By Mrs. Constans L. Goodell. In this little volume of 152 pages there is much which will inspire and help people "to practice the presence of God." The first article is on the word "Chosen." It shows to what and for what the Christian is chosen; not for exemption from things hard and painful, but to be made like Christ so that finally they may be with him. In the article on the words, "Thou shalt be a blessing," it is shown that it costs something to be a blessing; but always it is as it was with the little girl whose mother sent her to carry a bouquet to a sick friend. As the perfume and beauty came to the little one as she took the flowers she said, "I shall get the best of it." Other subjects on which Mrs. Goodell writes are: Christian Restfulness; Wayside Ministries; A Time to Be Sick; Visiting the Sick; Salutations; Is There a Better Way? Christian Companionship; The North Wind and the South Wind; The Fruit of the Life. Two years ago we reviewed this volume, but another copy has come into our hands. It is a book which deserves to go on in its mission of good. In one of the articles the author writes of memorial offerings. "Who of us," she asks, "has not lost from our sight a sweet child, perhaps; a fond devoted husband; a father, a mother, a sister or brother whose yearly recurring birthday or wedding day, or whose anniversary of the final home-going, awaken tender emotions within our hearts, and brings to us a fresh sense of our loneliness?" These anniversaries she points out bring a golden opportunity, and says in that connection: "It is delightful to know of the increasing number of God's children who have already discovered the blessed secret of assuaging their own grief by thoughtful sacrifice for others,—who are in the habit of welcoming the recurring day of sacred memory, because it renews the occasion for recording their never-waning love for the vanished one by a memorial gift, a gift which expresses also the unceasing gratitude of him who granted them happy years of companionship in the past." And then comes the question: "Who shall say that friends here and friends in the unseen world, who in the truest sense are one, may not thus be brought together in a very tender and sweet way?" [F. H. Revell Co., New York, 50 cents.]

"The Footsteps of the Flock." By Rev. G. H. Morrison. In this volume of 388 pages are Scripture studies of much interest and value for every Sunday of the year. They are based on brief passages of Scripture, which are to be read in connection therewith. The topics for the first Sunday are the Story of the Creation for the morning hour and the Wise Men and the Star for the evening. Would that it were possible to introduce some such book as this into every home! It would make for the blessedness of every life thus touched. These articles are appropriate for week-day reading, as well as for Sunday. Reading one each day, they would last for one hundred and four days. They would be found excellent for the morning prayer service in the home. We give on our cover page this week a selection from this book, and quote here a few lines: "Note how much we may miss till God opens our eyes. When Ishmael was like to die out in the wilderness, Hagar was powerless, for the water-skin was empty. A cupful of water would have saved the lad, yet she could spy no water in that parched and

weary ground. Then God, hearing the cry of Ishmael (v. 17), opened her eyes, and, lo! within a stone-cast of her was a well. All that she craved for was at her very hand, but till God unlocked her eyes she saw it not. Is not that also (as Paul would say) an allegory? Is not that true of others beside Hagar. Are here none who may read this little article who are craving for spiritual peace and power and victory? Remember that such blessings are not far away; like Hagar's well, they are within our reach; when our eyes are open, we find that all we longed for is nearer to us than we had ever dreamed." Writing concerning the coming of the wise men to Bethlehem, when they had seen the star in the East, he says that he is amazed at the mysterious interest excited by the newborn Savior, and continues: "The strange thing is that from that hour to this, that curiosity has never died away. The fact remains that in the whole of history Jesus is the supremely fascinating figure. More thoughts are directed to Jesus in one day than to Caesar or Napoleon in ten years. More books are written about Jesus now than about any hundred of earth's greatest men. There is an inexplicable mystery and charm about that simple Galilean figure; and the world is still as curious about him as were the wise men when they saw his star." Concerning Jacob's vision at Bethel he says: "So Jacob learned, from the vision and the voice, that he was not in any sense an aimless wanderer. His feet were guided with unerring wisdom; his course was directed by unfailing love. God was his shepherd, and God would never leave him till he had done all he had spoken of (v. 15). What a great hour that was for Jacob! What a great hour it is for all of us when we learn that we are not tossed like a leaf before the wind, but are moving forward on a path prepared!" [A. C. Armstrong & Son, New York; pages, 388; $1.75.]

THE CONSOLIDATION OF THE BENEVOLENT SOCIETIES.

At the December meeting of the executive committee of the Congregational Home Missionary Society, there was a full and free discussion of the question of the unification of the Home Societies of the Congregational Churches. The results of that discussion are embodied in the following, which we have received from Dr. Washington Choate, the corresponding secretary:

"Realizing that there is a natural, legitimate, and growing demand for the consolidation of our benevolent societies in the interest of economy and efficiency, it seems proper that we should reaffirm the position of this society.

"It is a matter of record that the Congregational Home Missionary Society has promptly and cheerfully carried out the recommendations of the National Council so far as, with proper deference to the attitude of the other co-operating societies, it has been practicable or possible to do so. We maintain that attitude with reference to this question of consolidation, and are prepared to respect the will of the churches as expressed through the National Council, therefore we feel that we have earned the right to say that the only consolidation which seems to us feasible is that one which shall unite those societies having similar aims and a common work.

"We therefore suggest two great Home Societies, the one evangelizing or missionary, the other educational. Under the first we would unite the three existing societies whose aims are essentially the same and whose work is in a large measure interdependent; the Home Missionary Society, the Church Building Society, and the Sunday-school society, each of these to become a department of the one great Home Missionary Society—the department of Evangelization, the department of Church Building, the department of Sunday-schools. Under the second, following a like principle, there might be a grouping of the American Missionary Association and the Education Society, with departments such as the exigencies of the work of those two societies may require.

"Therefore, Resolved, first, that we appoint a committee of conference whose duty it shall be to take the initiative in proposing this plan of consolidation.

"Resolved, second, that we invite the Church Building Society and the Sunday-school Society to appoint each a similar committee to confer with us with a view to formulating some practical basis for the consolidation of the three societies."

The Pacific is pleased in that this step has been taken. We believe that unification will prove highly advantageous. It is to be hoped that there will be hearty response on the part of the other societies. We are not yet convinced that it might not be best to include with the other three societies the American Missionary Association. Perhaps for a while, however, inasmuch as that has to do with other races, it may be more advantageous not to include it.

Acorns From Three Oaks.

Aloha.

Merry Christmas for Little Lo.

Many of the homes abound in picture cards. They crowd the shelves of closets, they cluster in library corners. Piles of picture papers gather—too good to burn, yet not quite so fresh you want to hunt up neighbors to give them to. I'll tell your mothers what is better than a spring bonfire. Set the children to work packing and posting them off to little Lo. His Indian eyes will shine with joy. He'll believe some white folks are his friends. Where is he? Scattered about in Northern California—sleeping on the graves of his ancestors because land is so scarce and crowded on the sand of the seashore, because real estate is so costly. But the Christ cares for his little red brothers, and the long Christmas of the skies won't begin until there has been a square and thorough accounting for all your treatment and mine of these "littles ones." Now, who will hang our little gifts on green trees over little Indian heads? Uncle Sam will carry them for a few cents a pound. Rev. H. C. Meredith, of Lakeport, Lake County, Cal., and William Duncan, of Metlakatla, Alaska, will glorify Christmas-trees with them.

The little Alaskans, i. e., those in Mr. Duncan's care, do not need your dollars or your bread. They do need your love and thought, as much as you need that of your teachers and friends. They are industrious, successful, happy. They will post your pictures in their little cabins, and, perhaps, pass some on to wild Indians who have not learned the peaceful and beautiful ways of Christians. If you have a "Busy Bee" at once, say Sunday December 18, doing this Christian Christmas work, I think you will be in time for the little Alaskans.

The sorry little Indians of Northwest California

need them most. Deluge Mr. Meredith with strongly wrapped packages of picture papers and cards. Remember he left a good church and a pleasant home in San Jose to devote his life to Indians.

I do not want to put a sad thought in your holiday hearts, but it is pitifully true, pitifully, pitifully, pitifully true that our California Indians are the poorest and saddest under the Stars and Stripes.

Three Bright Spots.

Plymouth Church, Brooklyn, where a loving Englishman, Rev. W. J. Dawson, preached a week with such sweetness and light that crowds waited on his ministry, the marvelous fact was brought to light that bankers, brokers, lawyers, judges, millionaires, and fashionable women need the same gospel that the folk in the slums need. Their hearts ache and break. Women go wrong. Men of possible might, weaken under sin. Jesus' gospel is the only solace, stay, salvation. So is Henry Ward Beecher's preaching of the gospel in England partly repaid by this strong Englishman's story of the gospel, which has made his London church a Beulah land.

On another level, but with the same gospel lever, Rev. R. A. Torrey and W. A. Alexander preached and sang in Cardiff, Wales, until, in one day, more than six hundred manly boys pledged themselves to Jesus Christ, and two hundred men and women did the same. Boys miss getting hold at first, sometimes, as I did, but it does not discourage them, and they try again. But what a bright spot of earth Torrey Hall was in Wales when eight hundred sought the Savior in one day.

Mrs. Maud Ballington Booth told this same gospel story—the story of the Christmas babe—to a thousand imprisoned men in Joliet, Ill. They smiled and wept. The strongest shivered and shook, bent, and melted under the truth, for she was their sister for Christ's sake, and made the divine Brother real to them. Pity that crude and cruel labor votes and influence in the great State of Illinois forbids these men all useful work. Verily, the white men of Illinois need another emancipator—some Lincoln to teach the masses mercy towards their white brethren in bonds. Pray for them. Send a letter to paper, pastor, senator, congressman, walking delegate, editor. "Cry aloud, spare not," until the great State which entombs a Lincoln wipes out this stain and shame.

Brethren, if Dawson, Torrey and Mrs. Booth can pour themselves out for their Master, can we not do a little more for him? We almost agonize as Christmas comes, with toys, books, letters, curios, cards, bricabrac, to measure out our love to men, to express the Christmas love which overflows our hearts. Suppose, in our little corners, we volunteered in some small church, or hall, or grange, or dining room, or calm, to tell what we do know of him, the adorable one. Might not he, the Spirit, use our true, tearful, loving, confession and declaration of him who is our Savior to help somebody?

BOOKS FOR SALE.

"From Glory to Glory"; clothbound, $1.00; neatly paper bound, 50c.; postage, 10c.

"How Can We Glorify God?" 10c.; postage 2c.; $1.00 per dozen, postage 10c.

"Abraham's Blessing," 12 pamphlets, 25c., postage, 5c.

Address, the author, Miss M. L. Winkler, 22 Glen Park Ave., San Francisco, Cal.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

December 25.

Topic: The Light of the World. Isaiah lx: 2-7.

Glad Christmas day has come again and all the world is keeping it. In every zone, on land and sea, the cheer is felt. Among all peoples the angels song is echoed and the glorias are chanted while words and gifts are interchanged in token of the spirit that animates the heart. Christmas can be merry if it falls on Sunday for the glad soul has no exclusive need to express itself in boisterous mirth or rollicksome pleasure. Santa Claus may come on Saturday or Monday and yet the rich joy of a true Christmas spring up in overflowing blessedness on the Lord's Day.

There is an appropriateness in a Sunday Christmas which all must feel. It is a Lord's day and commemorative of a greater event than the resurection. The life must have become, before it could cease and be revived, and thus every Sabbath is a reminder that the "word was made flesh" as well as that it burst the fetters of the grave. This year the holly and the lily will together join to beautify the celebration.

Christmas reminds us that the forecast of Isaiah has been justified. The people that sat in darkness have seen a great light. The joy of all nations has been increased. They are multiplied, enlarged, redeemed. A new world looks out of the windows into the misty future with hope and not with dread, because a child was born and a son given on the first Christmas morning twenty centuries ago. What wonder that the splendid imagery of the sublime seer should have named him wonderful. Has he not wrought already a marvelous transformation? Are not his steppings stately and his counsels wondrous wise? Is he not the brightness of the everlasting Father? Stands he not forth as the potentate of peace?

Standing beside one of the great pillars in the temple court while a great torch sent its rays gleaming to the north, the south, the east, the west in sublime self-affirmation he cried out to the amazed assembly, "I am the light of the world." It cost him his life. As the accents died away the cross was already outlined upon the mound outside the gate, yet

> "From the cross, a radiance streaming
> Adds more lustre to the day."

He is the light of the world. All enlightened men confess it. Christianity is the hope of all lands this hour. Western civilization is the gospel of Christ translated into life. Democracy is the filtration of his sublime teachings and ideals through the statecraft of the ages. Liberty is the expression of the emancipation principle, "If the Son shall make you free ye are free indeed." All literature worthy the name is illumined by the Crhist, art is enriched by him and society ennobled. With healing in his wings he has arisen upon a dull and dead world and quickened it. He has called it from the wild to wisdom and set a glorious hope gleaming where once was the blackness of despair. All this the world will recall with adoring gratitude this Christmas day.

Yet since Christ has gone to whence he came and only his Spirit is in the world it is a truth that he can be the light of the world to ours and future ages only as he shines through human lives. It is the Christ in

men that illumines now. As the light of the sun is irradiated—spread out fanlike over the world—through the medium of the atmosphere and thus distributed to all men, so the light of the world is reflected by human lives to human lives. We must be sons of light in order that the beams from "the sun of righteousness" may spread out of the "healing of the nations."

Christmas to be true and radiate therefore should witness much reflecting of the light. We must send out the light by luminous Christlike deeds. Carols are sweet and appropriate. Anthems will worthily reflect our joy. Words can tell again the story of the manger birth and recount our reasons for praise, but unless there be more than words the light will not shine. The wise men brought their gifts of gold, frankincense and myrrh on the first Christmas morning. And we will if we are his, remembering that "If ye have done it unto the least of these my brethren ye have done it unto me." A selfish Christmas is no Christmas. Only as we remember others will the light go forth. Those who have read Dickens' "Christmas Carol" will recall that there was no light in the face of Scrooge, nor went there any out into his counting house, nor out from him to the world, nor was there any joy in his heart until he had been visited by the three spirits and taught the lessons of kindliness with the penalties of a sordid love of self. Nor until he had said in deep penitence, I will honor Christmas in my heart, nor until he had sent the street boy for the prize turkey and given him a half crown for getting it quick, nor until he had sent it to his poor but faithful clerk, Bob Cratchittwith, the crippled son Tiny-Tim, nor until he had accepted his invitation to dinner which he had before surlily declined saying, "Christmas is a humbug," nor until he had raised that clerk's salary and given him plenty of coal for his fire. Then it was a joy for him to say merry Christmas to every one he met, and the old brass knocker to his apartment door always presented to him a shining face. There is no use of crying, "Fly on wings thou mighty gospel" unless we contribute something to help it fly, nor is there any use trying to celebrate Christmas unless we reflect the glad tidings of peace on earth and good will to men.

Let us be thankful that as the years roll on such injunctions are becoming less and less needful. There will be more real Christmas this year in the world which Christ came to save than ever before. More genuine helpfulness. More true practical love. Only let each of us be sure that we have our share of reflecting the light.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Quarterly Meeting.

The W. B. M. P. have learned to expect a pleasant day on the first Wednesday of December, and a bright sun and clear sky greeted them at Fruitvale December 7. When the meeting was called to order by our president at 10:45 a small number were present, but each train brought more ladies, and at lunch time the tables were filled. Miss Richards conducted devotional exercises. The secretary's report of the annual meeting was read and approved. The treasurer, Miss McClees, reported collections $628.10; now on hand $427.50.

Mrs. Jewett said the branches speak for themselves in the treasurer's report. All are doing well. The Southern Branch hope to raise $1,000 more than their pledge.

Miss Piper reported active work for the Cradle Roll; many letters written but few answered, but the number of members is constantly increasing.

Our appropriations from the A. B. C. F. M. have been received. The total amount is $7,956, and the work planned is about the same as last year. There are two missionaries who desire to go to Mexico, but we cannot send them. We ought to give more every year.

The home secretaries, Mrs. Bradley and Mrs. Wilcox, read the sums assigned to the auxiliaries for the year.

Mrs. Farnam followed with report of our missionaries and their work, condensed from letters. Miss Allen of Broosar has been obliged to take a rest and go to Germany to cure a cough and threatened weakness of the lungs, but is recovering. Her place has been filled by Miss Anderson, who, as Miss Powers tells us, plays basket-ball in four languages. Miss Denton has sent two letters. A typhoon did much damage to the building of the girls' school. Miss Legge says she teaches all day long. It costs only $35 a year for a girl in the school. A letter was received from Miss Wilson when she was at Singapore, but news of the arrival of the Morning Star has not as yet been received. Miss Wright of Sivas told much we were glad to hear, and Mrs. Dorward says the Ireland Home is to be removed to another station. Mrs. Perkins of India writes of her happiness in her new station.

Miss Richards welcomed Mrs. Price of Guam and asked her to address the meeting. The mission at Guam is the pleasantest of those in the Maironesia group. The people have been civilized in Spanish ways for a long time and are pleasant to work with. But becoming a Protestant brings social ostracism. One young Bible teacher said she had been cut by all her friends, but she rejoiced that she had her Testament. While Mr. and Mrs. Price are recovering health in this country, the work is held by two young men. Mr. and Mrs. Case sail for Guam when the Solace sails.

Mrs. Palmer greeted the Board to Fruitvale church in a charming way and lunch was enjoyed by all.

At 1:30 o'clock the president read a few words of courage and cheer from that wonderful prophet Isaiah and several prayers and songs filled the half hour.

Miss Richards expressed the deep regret we felt at the resignation of Mrs. Dodge as treasurer, and Mrs. Dodge told us how sorry she was to give up this work, but was glad to pass it over to Miss McClees, who felt that she would grow more efficient and asked for all the money we can give.

Mrs. Bradley said that many letters were written to the auxiliaries, but a living voice would be better. A young lady providentially brought to the Pacific Coast would be glad to engage in work among the churches, and we are going to ask her to come through the month of January. Miss Gage has been several years in Turkey, through the massacres, and hopes to regain full strength here.

Mrs. Farnam spoke of a forward movement beyond what we have pledged. Miss Brown of Foochow is our missionary and her kindergarten is ours, all but $100, which comes from New York State. On account of the plague the missionaries must have rat-proof houses, and as the mission is to be moved to another

part of the town, Miss Brown will have no place to live. A building for the kindergarten will cost $3,000, and rooms for her to live in can be provided. The plan is to have shares of stock of the value of $5, with two or three years to raise it in. Calling for volunteers, fifteen shares were immediately pledged.

The collection was taken and a vote of thanks to the Fruitvale ladies was passed. Rev. Mr. Palmer spoke of the tonic influence of mission work and of the generous and unsordid basis on which it is planned.

Miss Barker made us interested in the work in Madura and the four girls' schools, in which the girls are utterly transformed. A closing hymn was sung and the benediction pronounced. Mrs. S. F. Bufford,
Recording Secretary.

Church News.

Los Angeles, First.—December 4th, 55 persons were received into membership, seventeen on confession. A reception to the new members was given on the following Tuesday. The twilight communion services in this church are attended by a very large number.

Martinez.—We are having a course of lectures this winter. Among the very best was that by Rev. William Rader, on "London." A large audience of our best people greeted him, and enjoyed every minute as he piloted us through White Chapel, the art galleries, and many of the historic places in a most vivid, charming, and fascinating way. If the brethren want a high-grade lecture that will please, instruct, and entertain everybody, I would recommend Mr. Rader on London.

THE CHURCHES OF THE SAN FRANCISCO ASSOCIATION.

The annual reports of some of the churches of the San Francisco Association, made at the meeting in Bethany Church last week, have come to our table, and we make a few notes therefrom.

The Third Church reports evening congregations which tax the capacity of its building, and a healthy condition in all departments. The church building was repaired during the summer, at an outlay of more than a thousand dollars.

The Fourth church comes to the close of the year with thankfulness for a more useful year perhaps than at any other time in its history. The steady, persistent work is telling on the community.

Plymouth Church reports itself in better condition financially than last year. There have been during the year seventeen accessions to the membership on confession of faith and eleven by letter. Several families, however, have removed from their midst. All in all, there is a renewed spirit of hopefulness, which bodes well for the future.

In the Richmond Church the Sunday-school, the Christian Endeavor Society, and the church in general have had a prosperous year. Attendance at the Sunday-school Sunday, December 4, was 109. Fourteen names have been added to the church membership during the year. We are working diligently now to raise a $700 assessment for street work. About $425 have been secured.

The First Church states that eighty-four members have been received since is last annual report was made to the Association. Improvement is noted in the Sunday-school. Some falling off in attendance at prayer-meeting is reported for the last two months; but the spiritual interest seems to be strong, and the meetings are said to be marked with helpful and uplifting influence.

The attendance at the Olivet Sunday-school has averaged ninety for some time. The Christian Endeavor Society has about fifty members, and is a great help to the church in many ways. One of its members is captain of the Floating Work, and so in this and other ways its influence goes out beyond the church. The recent annual bazaar and dinner netted the Ladies' Aid about $175. Some of this money will be expended on repairs and improvements on the church building, both within and without.

The church at San Rafael reports a need met in that community by the adoption of a Family Service, at which all the Sunday-school scholars are attendants. "It has been delightful to note the gradual growth of the habit of following the short sermon with thoughtful and therefore interested attentions. We quote here: "Next to the Sunday-school, the Young People's Society of Christian Endeavor is our most hopeful field for work. Here again the truth that theirs is not a separate organization, but an integral part of the church, has been pressed home, and, except in the case of the very young members, even these winter nights, a good majority of those attending the Endeavor meeting stay to the regular evening service of the church. Another change in our practice has been the adoption of a bi-monthly vesper communion service, which has seemed to follow naturally from the devoting of the Sunday mornings to a combined service for children and adults."

Notes and Personals.

The Rev. F. H. Maar, of Oakland, had the pleasure of supplying his old pulpit at Redwood last Sunday, in exchange with the Rev. Mr. Kirtland. He states that the town is growing, and that the church is keeping pace with it.

Superintendent Harrison spent Sunday with the church at Black Diamond. The place is growing, and there is an ever-widening opportunity there for Christian service. Mr. Harrison was especially impressed by the attendance and interest on the part of the young men.

The Rev. Dr. Adams made a trip to Humboldt County last week, and was in attendance at the meeting of the Humboldt Association. He reports a good work in Eureka on the part of the Rev. Franklin Baker, the pastor of our church in that city. Mr. Baker, he says, has a strong grip on that community.

Next Monday the Rev. W. H. Scudder will speak at the meeting of the Congregational ministers of San Francisco and viciniy on the subject, "The Changed Basis of Proof of Our Religion." At the meeting last Monday the Rev. E. O. Tade told of the heroic services of Dr. Marcus Whitman in saving "the Oregon country" to the Republic.

Mrs. Estella Willis Patterson, wife of the Rev. S. C. Patterson, of Petaluma, passed into the life beyond on Thursday, December 8. Pneumonia caused her death. Mrs. Patterson was one of the most devoted of wives. During the years that her husband was preparing for the ministry, she rendered help which was prompted only by the most thorough consecra-

tion to the work to which he was called, and which could come only from the most loving heart. The deceased was born in the State of New York, January 21, 1862, and was united in marriage with Mr. Patterson in 1884. They came to California in 1890. In 1897, Mr. Patterson graduated from Pacific Theological Seminary. In all his earnest work since then, the loved one now gone on before aided him materially. Memorial services were held in the church at Petaluma, Friday evening, and on Saturday the body was cremated at the Odd Fellows' cemetery in this city, brief religious service being conducted there by the Rev. Drs. McLean and Nash, of Pacific Seminary, assisted by Superintendent Harrison and the Rev. L. D. Rathbone, of Berkeley.

Oregon Letter

By George H. Himes.

While there has not been much said about the church at Ashland, Rev. Evan P. Hughes, pastor, yet the work is progressing there in an encouraging way. The original organization of this church, it may be remembered, was brought about very largely by the efforts and self-sacrifice of two members of the Portland First church, Rev. George H. Atkinson, D.D., and wife. The organization was effected in 1888, and they assisted in securing the lot and building to the amount of more than $2,000. The estimate by Dr. Atkinson of Ashland as a point where the Congregationalist fellowship should secure a foothold is amply borne out by the conditions now existing; for instance, last Sunday morning there were 203 persons in the Sunday-school. The accommodation for both the primary and main departments are wholly inadequate, and a strong reason exists for an enlargement of the church edifice. At the regular morning preaching service every seat is occupied, and the evening service is very well attended. The Y. P. S. C. E. meeting more than fills the lecture room. More men than women are found regularly attending the Bible class, and at the prayer-meeting the sexes are about equally divided. A spirit of growth pervades every part of the church's activities.

Last Sunday Rev. Daniel Staver closed his work as acting pastor of the Forest Grove Congregational church, and the new pastor, Rev. Herbert Boyd, began his work today. Mr. Staver will take charge of the work at Hubbard and vicinity, that church having lost its pastor, Rev. W. C. Gilmore, who went to Hood River last month to take charge of the Riverside church.

The Congregationalists have secured a lot in the new manufacturing town of Escatada on the Clackamas river, thirty-five miles southeast of Portland, and probably will erect a church there early next year. This is destined to be an important point, as the Oregon Water Power and Railway Company, with millions of capital are making plans to fully develop the enormous water power of the Clackamas river, which is something truly phenomenal.

Rev. Dr. House will preach at St. John's this afternoon. The prospect is good for the organization of two Congregational churches in the vicinity of Portland in the very near future, one at St. John's, six miles north of Portland, and the other at University Park, about the same distance, but in a different direction. Preliminary work has already been done by Dr. House.

Portland, Dec. 11, 1904.

IN AND AROUND SEATTLE.

By C. R. G.

Church anniversaries are at hand. This week Pilgrim has been celebrating its fifth anniversary, beginning Sunday with fifth-year reports and reminiscences and concluding Tuesday night with the annual dinner and meeting, at which about 200 were present. Pilgrim church was organized five years ago as an offspring of Plymouth church—"the mother of us all." About half the original forty-nine members came from Plymouth. Pilgrim was a branch well planted in a rapidly developing resident district, and under the wise leadership of its first and only pastor, Rev. Edward Lincoln Smith, D.D., the church has grown with the district and the city. During these five years 270 members have been received and 38 dismissed to other churches. Twenty-one were received at the last communion, and about as many more will be received in January. The present membership is 234. During the five years the church has contributed $13,050 for missions and other benevolent objects, and has given $18,000 for the support of the church, including the cost of its present chapel. The Sunday-school, under the superintendency of Hon. William H. Lewis, a former member of the State Legislature, and president of our Church Extension Society, is a flourishing institution, 293 being present last Sunday. Of the sixteen who united with the church on confession this past year, fourteen came from the Sunday-school. Pilgrim signalized its fifth anniversary by starting a subscription fund for completing its church building. Its Sunday-school house has sufficed thus far. Evidently the church believes the time has come to erect the church building adjoining. For a week or two the matter has been thoroughly discussed, and the building committee was instructed to ask for voluntary subscriptions, and report the amount of the same at the annual meeting. The committee reported subscriptions to the amount of $11,833. The report was a surprise and delight to all and was received with much rejoicing and applause. The church desires as a minimum $25,000 in sight before proceeding with the new buildings. It proposes to raise the larger part of this amount among its own members before asking for outside help. When the Church Building Society comes to its aid, as it surely will without delay, the new church edifice will be a reality within a few months. Located in the heart of one of the finest resident districts of the city, Pilgrim church has a bright future and all her fellow pilgrims rejoice with her, both in retrospect and prospect.

Rev. J. P. Calhoun of Pittsburg, forerunner of Dr. Chapman, and his helpers, spent Sunday with the churches. Unfortunately, his visit here was cut short by a telegram announcing the death of his mother. The Chapman meetings are planned to begin April 20th, and to continue three weeks.

The original and only Jacob A. Riis is with us. Whether addressing a thousand students at the University, lecturing to an overflowing Y. M. C. A. house on "The Battle with the Slums," or talking to the boys of Major Newell's Truant School, Mr. Riis is unique. After one has been in his presence and felt his moral earnestness, his strenuous personality, it is easy to undertand why Mr. Roosevelt calls him "the most useful citizen of New York."

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Sunday-School Lesson.

Edwin Francis Brown.

Lesson XIII. December 25th.

THE PRINCE OF PEACE.

(Isaiah ix: 1-7.)

Golden Text: "His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. ix: 6).

Daily Home Readings.

M. The Prince of Peace (Isa. ix: 1-7.)

T. The Lord Our Righteousness (Jer. xxiii: 1-6).

W. Foretold (Acts iii: 18-26).

T. The Manger (Luke ii: 1-7).

F. The Angels' Song (Luke ii: 8-19).

S. Simeon's Song (Luke ii: 25-35).

S. The Wise Men (Matt. ii: 1-11).

Introductory.

It was indeed a dark picture which Isaiah painted concerning the impending calamities of Israel. The dispersion at the hands of the Assyrians he vividly portrayed. But, forgetting the physical sufferings of the inhabitants of the northern kingdom, and losing sight of the material disadvantages entailed by captivity, the prophet looked into the future, and then painted for Israel a picture bright and radiant with hope. The Messiah would come, and blessings unnumbered would flow through the land of former desolation.

Expository.

Many efforts have been made by hostile critics to prove that the prophecy contained in our lesson, together with many others, did not relate primarily and specifically to Christ. But the preponderance of evidence seems to be in favor of the original interpretation. There are so many points of similarity and correspondence between the predictions of the prophet and the actual conditions of the Messiah's mission and character that we cannot lightly set aside the older Messianic claims.

Zebulum and Naphtali, according to the prophet's meaning, had in the former time been brought into contempt. Even the land bordering on the Sea of Galilee, and beyond it—the land desolated by the invading Syrians under Benhadad, and later by the Assyrians, under Tiglath-pileser—had become the land of the nations, the "Galilee of the Gentiles." But when the Messiah should come he would appear first to that suffering district. In the ministry of Jesus Christ that prediction was fulfilled. Having made his home first in Nazareth, and latterly in Capernaum; having performed his first miracle in Cana of Galilee; having confined his early labors and teachings almost exclusively to that section, it can be said that "they that walked in darkness saw a great light; and they that dwelled in the land of the shadow of death, upon them hath the light shined" (verse 2). The joy experienced would be akin to that of the harvest time—a boisterous joy, full of merriment (verse 3).

The figure of the warrior (verse 5) indicates that the weapons of carnal warfare will eventually be put aside—in fact, they shall be burned in the fire. Only peace shall characterize his reign. "The Prince of Peace"—that will be the Messiah's chief title. It was a message of peace heralded by the angels when the Christ came to Bethlehem's manger. The dream of universal peace has not yet been realized, but it is because the conditions of the world have not yet accorded with the conditions of his gospel. Let that be done, and how speedily the white dove of peace would hover over the nations of the earth! His government, established in judgment and justice (verse 7), must ultimately be the government for all mankind.

Suggestive.

1. Jesus Christ is the world's moral and spiritual light.

2. We should not be discouraged because the "Prince of Peace" has not yet conquered this world of strife and hatred and discord. We should study the signs of the times.

Faith Stronger Than Sight.

Mr. A. was helping himself generously to the hash served at a summer boarding house.

"How is it," said his wife, Mrs. A., "that you eat hash at a stranger's table and always decline it at home?"

"Because I do not know what this hash is made of."—J. H. Rohrbach, in June "Lippincott's."

Woman: "You don't think I'm in a precarious state, do you ,doctor?" Dr. Kilm: "No, not precarious, but in a doubtful State; both parties are claiming it, you know."—Life.

DOORS.

In Life's palace, many doors
Face the corridors of Time;
Some, not all, shall ope to thee
Ere thou passest mortal prime.

O'er some are hung bright garlands, fair,
Verdurous wreaths of fragrance rare,
Flinging sweetness on the air,
Untouched by aught of chill or grime;
O'er some, the ivy—buried griefs.
Wreaths of laurel over some—
For those who dare the fiery fray.
Hark! in the distance hear the hum
Of conflict—triumph, roll of drum;
Shades of quiet proudly spurning—
These doors, on "golden hinges turning,"
Reveal Mammon, incense burning.

O'er some, the cypress—ebon door—
Wherefrom poor mortals shrink away,
Fearing a touch its latch will spring,
To bid fond idols turn to clay!

O'er some, thorns—crowns that some must wear
In gardens of Gethsemane,
Day after day, in agony,
To cry, "Let pass this cup from me."

O'er some, soft, tender vioelts swing,
Telling that who this white doors opes
Beyond shall find the healing balms
That grow upon life's fairest slopes.

Content and peace and calm repose,
For only in this parterre grows
The long-sought boon—the "thornless rose"!

And so these doors, that grimly stand
Dim-outlined down the future's aisle,
Wait touch of the "appointed hand,"
(Silent, stern, and closed the while)
Their separate contents to reveal!
Wait for thy touch; what woe or weal
Is hid behind that magic seal?
To bless or ban, to wound or heal?

What door shall open unto thee
Thy choice availeth naught—the key
Is held alone by Destiny!

—C. W. B. Barker.

CHRISTUS REDEMPTOR.

Thou, Christ, Redeemer,
Compassionate, save me!
I all resign to Thee,
Yea, all to Thee

Thou the great price hast paid,
All on the altar laid;
None other hope I have,
Nor need—save Thee

Dark has the way been,
Thou hast illumined it,
And on the throne dost sit,
'Fore which I fall.

Hear Thou my prayer to Thee!
Let sweet communion be
E'er 'tween Thee and me,
Jesus, my all!

—Rev. William Tatlock.

Hicks: "I understand that you have had a telephone put in your house. Mrs. Wicks must find it a great convenience."

Wicks: "Yes; but she doesn't like it half as well as she thought she would. You see, when she is using it she has to listen half the time."—Somerville Journal.

WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, January 1, 1905.—Sermons. "The World-Wire Conditions of True Worship"—"But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for such doth the Father seek to be his worshippers. God is a spirit, and they that worship him must worship him in spirit and truth" (John iv: 23, 24).

Monday, January 2.—"The Kingdom of God on Earth."

Tuesday, January 3d.—"The Visible Church of Christ."

Wednesday, January 4th.—"All peoples and Nations."

Thursday, January 5th.—"Missions —Home and Foreign."

Friday, January 6th.—"The Family and the School."

Saturday, January 7th.—"Our Own Country."

Sunday, January 8th. — Sermons. "The Reign of the Prince of Peace"—"And he shall speak unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth" (Zech. ix: 10).

With best wishes, yours sincerely,

Leander T. Chamberlain, President.

"The Chelsea," West 23d St., New York, Dec. 1, 1904.

AS CROSS AS A BEAR.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once"—

Bess and Billy both ran to him and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide-open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes; a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No sir-ee. She picked the baby bear up on her stout nose, and tossed him way ahead; then she ran fast and caught up to him, and gave him another boost which sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws, and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot, the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good —as good as a bear!"

Then they all laughed together, and forgot what they had been cross about. —N. Y. Tribune.

PROMPTNESS.

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. At it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interest in the English capital. One of the young men was an industrious plodder, always on time to the minute. The other was a much more brilliant fellow, who did his work well and easily, made friends readily, and was universally popular; but he had the serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping their appointments promptly.

Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented himself to his host as the clock was striking, and they two immediately sat down to dinner. Five minutes later the other guest appeared with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the London appointment, with a large increase of salary, was given to him who had learned the business value of promptness.—Success.

THE CLEVER FARMER: A LITTLE OLD STORY RETOLD.

One night the beautiful horse of a farmer was stolen, and the farmer was very sorry, for the horse was an old companion. He traveled fifteen hours to a horse-fair to buy another. When, lo! among the many horses there he spied his precious beast. He went right up to him, and seizing his bridle, said: "This horse is mine; three days ago he was stolen from me."

"You are beside yourself, my good fellow. This horse has belonged to me for over a year. It may look like yours, to be sure, and you are just confused," said the man who was offering the horse for sale.

The farmer quickly clapped both hands over the horse's eyes, and said: "If you have had him over a year, tell me in which of his eyes is he blind?"

The man, who had truly stolen the horse, and who did not know, therefore, much about him, was dazed for a moment; but as he had to answer, he shouted, as carelessly as he could, "In the left eye."

"That's not right," said the farmer. "He is not blind in the left eye."

"Goodness me!" answered the thief, "I'm always getting mixed up on this. It's in the right eye, of course."

Then the farmer took his hands down, and said to the bystanders: "Now you see that this fellow is a thief and a liar. You see the horse is not blind at all."

Those standing round laughed and clapped their hands, shouting, "Caught! Caught!"

The thief had to return the horse, and he was punished for his crime.—Prof. Norman C. Schlichter.

WRITING FOR THE PAPER.

These are the days which try an editor's soul. The reports from district conventions and associations are coming in. Here is a specimen of some of these reports as they come to us:

The con. met in Blanktown Nov. 16-18, Mrs. Blank Blank pres. of Dist. ass. in the chair. Mrs Hannah Hannah, dis. cor, sec. reported for the Dis. aux. The following off. were elected for the ens. year:

Mrs Jane Jane Pres
Mrs Susan Susan vice
Mrs Ellen Ellen sec vice
Mrs Mary Mary m b sec
Ets., etc.

Moral: Quit abbreviating your words. Leave out all adjectives. Omit no nouns, verbs, or other essential words. Do not report small local details, like the singing of a song by the choir, or the appointment of temporary committees. Give results, not processes. Please be brief. Confine your report to matters of general interest. Spare the editor. Save the blue pencil. Help us to keep sweet.—Michigan Christian Advocate.

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Faith is the sacrifice of the understanding to God.

Faith draws from circumstances.

Where really saving faith exists, there cannot be willful sinning.

The man of faith is never in a hurry for God to explain himself.

Faith furnishes prayer with wings, without which it cannot soar to heaven.

We walk by faith, if it is possible to put the shadows of earth beneath our feet.

Faith measures every difficulty by the power of God, and then the mountain becomes a plain. "Faith knows no little things."

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.

A great many people imagine they are walking by faith, when they are only walking by signs. They believe in Providence while the meal and oil hold out.

A robust faith makes our spirits elastic, so that when the most oppressive and crushing events strike us heavily there is a rebound. Faith is buoyant. Though we fall, we recover and arise.

Faith, some one says, is the rope by which we ring the bell up in heaven, to call attention to our wants; without it we will receive no answer. Hence the exhortation, "Ask in faith." Unbelief says God does not hear any bell.

If the faith of a Christian be really a living thing, it will be subject to the laws governing the growth of all life. It will begin comparatively weak, and grow to great proportions throughout the entire life. It ought to have a steady and healthy growth.—Evangelical Messenger.

Too Busy to Pray.

A man visited the seminary where I was a student, and after he had said a few words, he remarked that perhaps we would like to ask questions so that he could help us in that way. I put to him this question—it was an impertinent question, and I was a young man—"Will you tell us something about your prayer life?" The man fixed his eyes upon me and said, "To tell you the truth, young man, I have been so busy of late that I have not really had very much time for prayer." Need I tell you that God in a measure set that man aside for a while until he learned to take time to pray? I think that is a temptation that we all meet—so very busy, and even about the Lord's work, that we do not take time to pray. It is like an engineer who says, "I have got such heavy work to do, I won't take time to put in fuel and water."

The more you have to do, the more opportunities opening to you, the more you put in prayer. —R. A. Torrey.

Censure and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.

A little fellow who had his wits about him when the collection was passed around, administered a rebuke to his mother, who, on the way home, was finding fault with the sermon, "Well, mother," he said, innocently, "What could you expect for a penny?"

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In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. * * * Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the "rests." If we look up, God will beat the time for us.—Ruskin.

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